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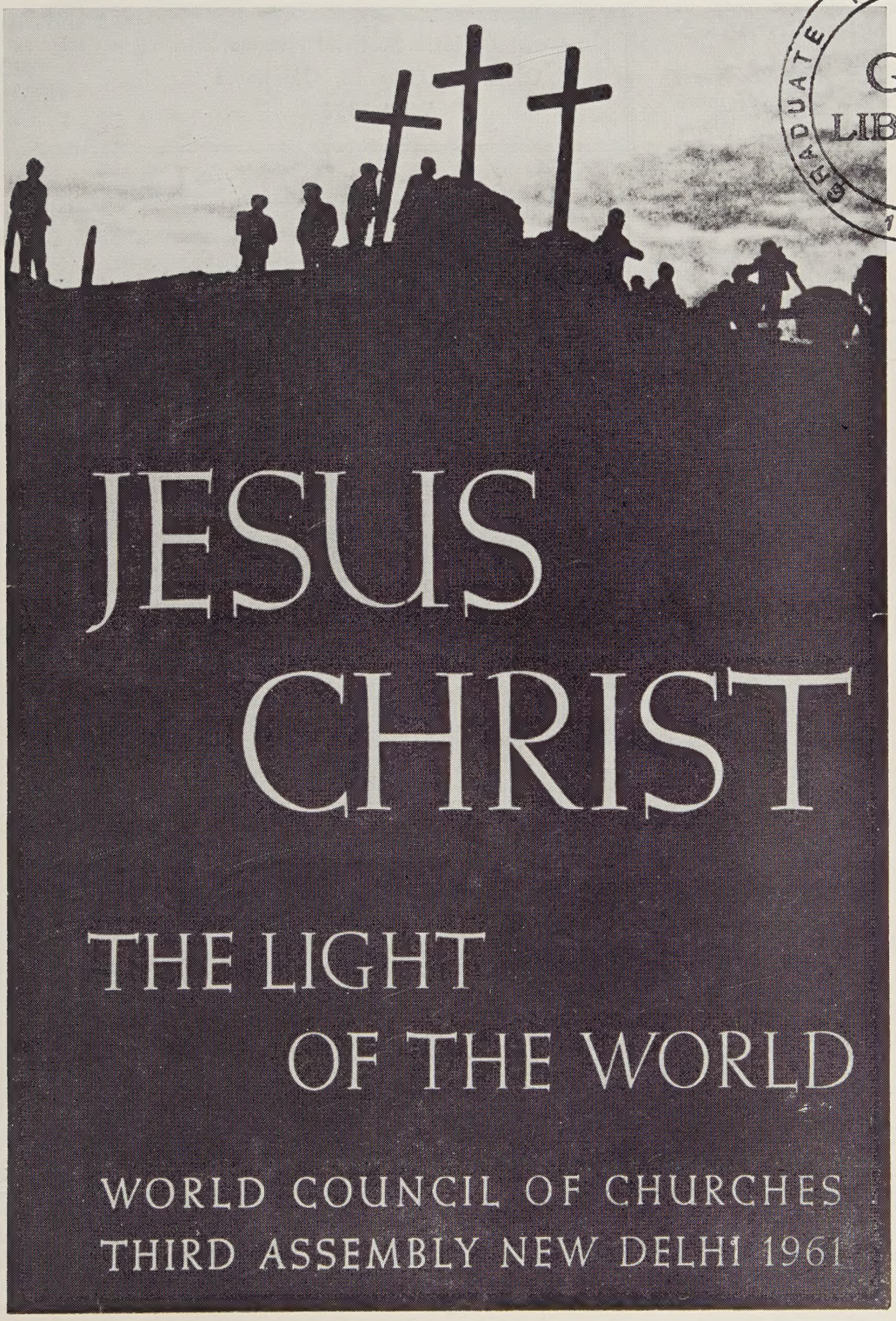

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Editorial...

THE LIGHT OF THE WORLD

Led by President Wedemeyer, eleven community churchmaen (5 laymen and laywomen and 6 clergymen) will represent our Council of Community Churches at the Third Assembly of the World Council of Churches in New Delhi, India, beginning November 18, 1961. There may be one or two more if arrangements can be made but at the June 1st deadline eleven definite reservations had been made.

We hope you will join spiritually in this pilgrimage by making a daily prayer for both the delegation and the World Council of Churches. Here is an opportunity for each church and each person to become concerned about the advance of Christian unity at the World level.

Not only do we invite you to pray but we invite you to study also. An intensive effort to bring the quest for Christian unity home to local congregations around the world is already under way.

This is occasioned by the publication of the World Council of Churches' preparatory study booklet for the Third Assembly to be held in New Delhi, India, November 18 - December 6, 1961.

During the next year the 76-page booklet will be studied around the world by tens of thousands of Christians belonging to the Council's 178 member churches and other friends of Christian unity.

In small village churches in Asia and Africa, in big city congregations in Berlin and Chicago, men and women will come together to study and discuss the Assembly theme, "Jesus Christ, the Light of the World".

The booklet is designed to enlist the participation of the local church in the Assembly. An initial printing of nearly half a million copies in French, English and German will be followed by other language editions for Spanish speaking, Scandinavian, Asian and African countries. In all the booklet will be published in more than 20 languages. The total run may reach one million copies.

In the preface Dr. W.A. Visser't Hooft, general secretary of the World Council of Churches, explains that the Vigyan Bhavan Hall in New Delhi where the Assembly will be held cannot possibly accomodate the hundreds of thousands of members of churches to whom the brochure will go "in all parts of the world, and in ery many languages. But we need your spirtual presence, your personal participation in this event."

The churches meeting in New Delhi, through their chosen delegates, Dr. Visser't Hooft says, have their "relevance in the local congregation, in the common worship, and the working and living together of individual Christian men and women." Christians often ask "how they play their part in this new ecumenical movement of our time. Here is one opportunity."

"As your congregation takes up the study and discussion of themes of this booklet, you will implement your membership in a world-embracing community of the people to God," Dr. Visser't Hooft says. "As you seek to understand anew our common obedience to Jesus Christ, the Light of the World, you will discover something of the glorious mystery of the varieties of spirtual gifts He inspires. You will see your own tasks in the setting of the common calling of the whole Church of Christ."

The illustrated booklet, which sells for fifty cents a copy, includes a treatment of the main theme of the assembly, along with eight Bible studies, and a section on the World Council called "The Local Task in Total Vision". There are suggestions on how to use the booklet.

Naturally our group will also be in touch with many of our recommended mission projects, will observe first hand, the operation of the interdenominational Church World Service, have seminars with leaders in each of the countries visited and also talk with the American officials in our embassies. We hope to be entertained in native homes in some of the countries visited.

This year, plagued as it is with international conflict, interracial strife and indecision and confusion on almost every front, because of the Third Assembly of the World Council of Churches and the millions on every continent studying "The Light of the World", may become a great year for spiritual advance. We are sure of one thing! When we come to know our Lord better, it is easier to know each other.

Dick Porter

FEDERAL AID TO EDUCATION . . .

Dr. Gerald E. Knoff, executive secretary of the Division of Christian Education of the National Council of churches, testified before the Senate Labor and Public Welfare Subcommittee on Education as follows:

"In order that our schools may remain strong and become stronger let all of them be strengthed; the public school by the increasing support of all our legislative units, local, state and federal; our religious schools by those who believe in them, govern them, and support them by loyalty, gifts, and prayers."

'Let the bills as now before the House and the Senate be passed. The public schools of America have long been needing this national assistance. State and local tax resources do not seem to be adequate. The welfare of children in the poorer states would be the concern of adults in the wealthier states. This assumption of responsibility is sound democracy and also New Testament morality.

"As the Congress works out this legislation and finally approves it, it will be supported by the great majority of Protestant and Eastern Orthodox opinion."

In the following paragraphs we endeavor to set forth as clearly as possible the present critical situation of the proposed legislation brought about by the stand of the Roman Catholic Bishops to oppose the enactment of any bill that excludes parochial school students from any program of federal aid for education.

"The Bills As Now Before The House and Senate"

The bills referred to by the National Council witness are the Administration bills which would carry out the President's recommendation for a program of federal aid to public elementary and secondary schools, sent to Congress in a special message, February 20. The Senate Bill is S. 1021, introduced by Senator Wayne L. Morse (D., Ore.) referred to the Committee on Labor and Public Welfare. The House bill is H.R. 4970, introduced by Representative Frank Thompson, Jr. (D., N.J.) referred to Committee on Education and Labor.

Recommended by President

The proposed legislation would authorize a $2.3 billion three-year program of Federal grants to States to assist in constructing public elementary and secondary school facilities, to employ additional teachers and pay them adequate salaries.

Allotments and Payments

Allotments to states would be based on income per public school pupil, the number of such pupils, and the effort for public school purposes of the respective states. These factors would be used in an equalization formula designed to allot the wealthiest state $15 per child in average daily attendance and the poorest state, about $30 per pupil in average daily attendance in the first year. Allotments to other states would vary between these extremes. The amount to the wealthiest state would remain at $15 for the subsquent two years but the amount to the poorest state would increase to approximately $34 the second year and to approximately $38 the third year. The money could be used for school construction and/or teachers' salaries at the discretion of the state.

Not for Church Schools

The President stated that "In accordance with the clear prohibition of the Constitution, no elementary or secondary school funds are allocated for constructing church schools or paying church school teachers' salaries; and thus non-public school children are rightfully not counted in determining the funds each state will receive for its public schools."

Battle Joined for Church-school Aid

As early as last January, Francis Cardinal Spellman, Roman Catholic Archbishop of New York, publicly criticized a report by one of Mr. Kennedy's task forces recommending financial assistance to all public schools on the ground that "such' legislation would discriminate against a multitude of children because their parents choose to exercise their constitutional right to educate them in accordance with their religious belief."

President Kennedy's Position

At a press conference on March 1, a reporter asked the President, "in view of the criticism that has occurred," if he could elaborate on why he had not recommended federal aid to private and parochial elementary and secondary schools.

The President's answer:

"Well, the Sonstitution clearly prohibits aid to the school, the parochial school. There is no doubt about that. The Everson case (Everson vs Board of Education of Township of Ewing, New Jersey - Supreme Court Decision No. 52 -- October Term, 1946) which is probably the most celebrated case, provided only by a 5 to 4 decision was it possible for a local community to provide bus rides to nonpublic school children. But all through the majority and minority statements on that particular question there was a very clear prohibition against aid to the school direct. The Supreme Court made its decision in the Everson case by determining that the aid was to the child not to the school. Aid to the school is — there isn't any room for debate on that subject. It is prohibited by the Constitution, and the Supreme Court has made that very clear. Therefore, there would be o possibility of our recommending it.

Position of the Roman Catholic Hierarchy

The administrative board of the National Catholic Welfare Conference, which includes the five American Cardinals and the Bishops and the Archbishops who head NCWC departments, met in Washington, March 2, and after considering "the particular problem of federal aid to education," issued a statement summarizing the discussions as follows:

"Catholics and Federal Aid"

"(1) The question of whether or not there ought to be federal aid is a judgement to be based on objective, economic facts connected with the schools of the country, and consequently Catholics are free to take a position in accordance with the facts.

"(2) In the event that there is federal aid to education we are deeply convinced that in justice Catholic school children should be given the right to participate.

"(3) Respecting the form of participation, we hold it to be strictly within the frame-work of the constitution that long-term, low-interest loans to private institutions could be part of the federal aid program. It is proposed, therefore, that an effort be made to have an amendment to this effect attached

to the bill.

"(4) In the event that a federal aid program is enacted which excludes children in private schools, these children will be the victims of discriminatory legislation. There will be no alternative but to oppose such discrimination."

President Kennedy does not agree with the leaders of his church, that long-term low-interest Federal loans for private and parochial schools would be "strictly within the framework of the Constitution." At his news conference on March 8, the President said, "My view ... is that on the matter of loans, to the best of my knowledge and judgment this has not been tested by the Courts, of course, in the sense that grants have been. But by my reading of the constitutional judgements in the Everson case, my judgement has been that across-the-board loans are also unconstitutional."

'I am hopeful that the Congress will enact grants. If Congress and Congressmen wish to address themselves to the problem of loans ... then I am hopeful that it will be considered as a separate matter."

"Are you suggesting, Mr. President," a reporter asked, "that Congress, if it wants to provide for long-term, low-interest loans for private and parochial schools, ought to have a separate bill?"

The President: "I definitely believe that we should not tie the two together."

Protestant Reaction to Catholic Demand

The **National Council of Churches** testimony highlighted in our opening statement included this passage:

"We deeply regret that some of our respected brothers in the Christian faith have injected a sectarian demand into a proposal to promote the general welfare.

"We regret the introduction of this demand for two reasons of preeminent importance.

"1. We value our brotherly associations in our common Christian faith and wish no impairment of that fraternal respect and confidence which in other parts of the world and in America, too, flourishes and grows as separated Christians begin to meet and talk.

"2. At a time, furthermore, when the critical needs of our long-neglected public schools are so great and a citizenry aroused and ready as never before, we deplore the blurring of the issue and the impairment of the chances for legislative relief.

"The present controversy is not of our choosing. The National Council of Churches did not raise the issue ... yet a principle is at stake. Now that it is raised it must be met. If Roman Catholic leaders raise their demand as a moral issue, Protestant leaders must reply that they oppose the proposal as a moral issue. They believe that religious voluntarism, freedom, and independence of religious institutions from government support and control are moral values worth winning and worth defending in the arena of public discussion and debate.

"There is a legislative device at hand for those who have injected this issue into congressional committee rooms and the public forums. Let the orginal bills as recommended by President Kennedy come to the floors of the two Houses. Let them be thoroughly debated. Let every Congressman and every Senator vote according to his own enlightened conscience, as Monsignor Hochwalt (Fredrick G., chairman, education department, NCWC) declared last week Catholic lawmakers were free to do and as every Protestant lawmaker knows, or should know, that he is also free to do.

"We believe that the proposal is unwise and if enacted would work great harm. We are not speaking at this point of public aid to public schools, and if possible public aid for Roman Catholic schools alone. Nothing is more clear than the likelihood that if substantial grants or loans to church-related elementary and secondary schools were made possible, many religious denominations would come to the conclusion that they too should step forward to the public treasury and claim what they would consider their share of federal funds. If this should happen we believe that our American democracy would be impaired by the increasing fragmentation of education with its inevitable result of cultural segregation. The public schools would be undermined and a cultural schism would develop which would tend to impair our democracy...

"Is it true that this might happen? We declare solemnly it is a grim possibility ..."

The Baptist Joint Committee on Public Affairs, Washington, D. C., composed of repesentatives of the nation's six major Baptist conventions, issued a statement following its semi-annual meeting which declared that the President is "Worthy of special commendation" for clearly recognizing "the basic importance of the principle of separation of church and state."

"We are confident that Baptists in the United States are overwhelmingly in agreement with the views of the President to the effect that aid to sectarian institutions is clearly unconstitutional."

Leaders of the**National Lutheran Council** told the two congressional committees that religious groups which undertake to conduct private schools for indoctrination in their religious tenets should assume the full financial support of such institutions rather than risk loss of freedom through accepting public tax money.

Spokesmen for the **National Association of Evangelicals** testified that federal aid to private and church-related schools, in the form of either loans or grants, would represent a major change in public policy.

The **United Christian Missionary Society,** largest agency of the Christian Churches (Disciples of Christ) in a statement adopted by its board of trustees, reaffirmed its support of the "historic position" of the denomination in opposing use of tax funds for private or church-related institutions.

A spokesman for the **Unitarian,** Fellowship for Social Justice told a congressional committee that federal aid for public schools should be supported but that aid for private or parochial schools should not be considered as part of it.

The Lutheran Church-- Missouri Synod, a body which operates 1,307 parochial elementary and high schools in North America, with an enrollment of 157,911 students, has told Congress that no direct tax aid in the form of grants or loans should be voted for private church related schools.

The Seventh-day Adventist Church, which operates the second largest system of Protestant parochial schools in the United States, has told the subcommittees that it wants no tax funds for its private schools.

Daring Church Family Life Meeting!

(NY) Green Lake, Wis. May 10 — In an atmosphere unparalleled candor, 600 scientists, educators and clergymen discussed and weighed problems of sex and marriage in a historic first-time conference here.

Family life specialists in the churches - delegates from 28 Protestant denominations in the United States and Canada—— met with nationally known authorities on marriage, psychology, medicine, the law and related fields to seek out ways whereby the churches can help people involved in sex and marriage difficulties.

As a consequence conferees predicted, this hitherto neglected subject that has largely been "off limits" in church-sponsored discussions will not constitute an open challenge to churches and ministers to seek trail-blazing policies and programs of counselling and referral.

Convened as the North American Conference on Church and Family, April 30 — May 5, delegates and authorities talked frankly about such once-taboo social problems as illegitimacy, teen-aged pregnancies, homosexuality, infidelity, abortion and others which, as one conference leader put it, "for years have been relegated to a kind of underground in our national life." The conference was sponsored by the Canadian Council of Churches and the National Council of the Churches of Christ in the United States.

With most delegates agreeing that the most remarkable feature was the fact the conference was held at all, the churchmen concluded the week by adopting a body of findings and recommendations for churches to consider. In the statement —— an expression solely of the conference —— delegates urged that churches:

1. "Be willing to deal frankly with people of all ages about the intimate details of their existence as sexual beings..."

2. "Re-evaluate attitudes toward marriage and sex in the light of biblical theology and scientific findings (and) develop a positive Christian ethic on sexual behavior which will be relevant to our culture."

It was further urged that the Church when confronted with those who have committed sexual "sins", know itself to be "a redemptive fellowship —— friendly, non-judgemental, forgiving." The Church should extend compassion rather than condemnation.

The conference further felt that the churches should:

1. "Strengthen homes and families in Christian faith, aid them in teaching a positive and realistic sex code, and sustain them amid pressures of conflicting standards." Include sex education in Christian education programs.

2. Affirm all of life, "including sex. The Christian ethic on specific sex issues should be proclaimed in a context of modern scientific discoveries, and the message of reconciliation (including repentance and forgiveness) should also be proclaimed, even to those who themselves are not ready to receive it."

Welcoming the National Council of Churches' recently adopted pronouncement on responsible parenthood which sanctioned scientific birth control methods under certain conditions, the conference urged church implementation of the statement. It further recommended that Protestant chaplains in hospitals help assure that "non-Roman Catholic patients have information regarding the rhythm method (of birth control) when desired."

In calling for re-examination of church "attitudes, policies and practices" in the light of their theology and available scientific facts, the conference statement singled out such specific issues as early marriage, interfaith marriage, divorce and remarriage, pre-marital sex behavior extra-marital behavior, family planning, homosexuality, abortion and artifical insemination.

The week-long sessions were studded with remarkably candid and searching statements by social scientists on subjects that were termed by one clerical speaker as "hitherto very touchy."

Virtually all of the scientists were loud in their exhortations to the church to look at research statistics and facts unabashedly and to deal with these previously shunned subjects realistically as they develop a Christian ethic of sexual behavior that will be meaningful to people today. They pleaded for understanding, tolerance and reform of many legal restrictions.

The temper of the conference was set in the opening keynote addresses by the Duvall husband and wife team: Dr. Sylvanus M. Duvall, professor of social science and religion, George Williams College, Chicago, and Dr. Evelyn M. Duvall, conference co-chairman. They are well-known family life lecturers.

Dr. Sylvanus Duvall told the conferees they had within their group the resources to combine scientific knowledge with the insights of Christian faith. He charged them to reinforce Christian standards of sex by an adequate theology of family life.

Mrs. Duvall declared that there is a basic shift from sex denial to sex affirmation throughout our culture.

Pointing this up, her husband said there are indications of a general shift of the center of our ethic from responsibility to indulgence. Nevertheless, he emphasized the greater need is not indulgence but worthy goals that give meaning, purpose and significance to life.

Formulating a valid sex code is more difficult today than in the past when sex was considered a sin to be repressed, he said.

'Our theology should help us see that sex codes requiring too high a level of ethical sensitivity are harmful because they encourage self-deception."

Answers must be found, he said, to the questions, "What are sex standards Christians believe in?" and "What should the Christian position be on the permanence and stability of family life?"

Both Dr. J. C. Wynn, professor of Christian education, Colgate-Rochester Divinity School, Rochester, N.Y. and Dr. Jessie Bernard, professor of sociology, Pennsylvania State University, saluted the conference sponsors for what the latter called "the

brave enterprise" they initiated.

Dr. Wynn's statement that the church has become more relevant to the world with its message of Gospel and that it reaches more certainly into the real situations where people actually live, closely paralleled the theme of the keynoters.

He cited the United Church of Canada for forward-looking studies by its commission on Christian marriage and divorce concerning conception control, abortion, etc. He listed the Salvation Army and the Anglicans within the Lambeth Conference as pioneers in the growing concern of the churches on such matters. Presbyterians are also engaged, he said, in a serious new study of theological bases for planned parenthood, Lutherans have done some signal investigation into the biblical grounds for sexual expression in marriage, and Methodists have taken a careful look at the factors that break up marriage

Dr. Bernard pointed out that the refusal of the Catholic Church to recognize divorce may have reduced the divorce rate among Catholics, but has not prevented dissolutions of marriage through annullment, legal separation or desertion. Again, she said a strict civil policy, as in New York state, may also lower the divorce rate, but not the total number of dissolutions.

There is evidence, she said, that defects in personality cause divorce as do lack of marital aptitude — the persons involved aren't the "'marrying kind" — or, mismated, — they aren't suited to each other.

As to the children, it is the bad relationship between the parents that is harmful to them, rather than the divorce, she said.

On marriages of teen-agers, Dr. Lee G. Burchinal, Professor of family sociology Iowa State University, said that the concern should not be about young marriages, but about adequate preparation for marriage, regardless of age.

Since we operate a relatively free system of mate selection, with early heterosexual association in our society, the younger marriage trend follows a logical pattern. Whether this is best for society is another question, he pointed out, but the trend cannot be reversed by fiat or by hostility.

Young people contracting mixed marriages, either religiously or racially, are more apt to come from homes with tenuous family and religious ties, where strife is common, according to Dr. Judson T. Landis, University of California marriage specialist who with his wife, Dr. Mary G. Landis, engaged in pioneering studies of marriages of mixed religious faith.

"The more religious people are, the less willing they are to make mixed marriages," he emphasized. Further, studies show that in happy, well functioning families people marry their own kind — that is, those of the same religion, education, race, social and economic level.

Interracial marriages, although forbidden in 30 states, are increasing, he said.

The most common type of mixed religious marriages in this country is that of Catholic to Protestant. Studies show that one-fourth of the Catholics in some dioceses to three-fourths in others marry outside their faith.

As far as sex relations are concerned, Dr. Lester A. Kirkendall, author, counselor and professor of family life, Oregon State College, Corvallis, ore., believes basically that we must move our preoccupation on an act — and our decision on what is "right" and "wrong" — to a concern for quality of relationships among people.

Once we have become genuinely concerned with the creation of relationships which have in them trust, integrity, respect and a broad reaching-out interest in others, we have to think differently about sexual expression, he said.

As teen-agers are probably increasingly engaged in pre-marital experimentation, they are left pretty much to themselves to work out their own solutions to sex questions.

"The average adult is so ashamed of sex and so fearful of the sexual impulse that he is hampered — in communicating about sex" according to the Oregon family expert.

The subject of pregnant brides raised the question should Americans remove the stigma that attaches to them or find new means of reducing the cause of the stigma?

Dr. Harold T. Christensen, internationally known sociologist who heads that department at Purdue University, challenged the conferees with this thought.

His studies show that the negative effects of pre-marital pregnancies are greater in the United States than in Denmark. He revealed a "relatively high incidence" of pre-marital relations in the "sexually permissive culture of Denmark's compared with two samplings from the United States. A far higher percentage of University students in Denmark approved of pre-marital relations than those in the United States, but more approved of it in Denmark than had it, while in the United States the reverse was true.

This means guilt, he said, and whereas some guilt might be wholesome or even desirable, "excessive guilt is devastating to the personality."

Another authority who urged the churches and the public to expunge hypocritical social thinking was Dr. Clark Vincent, author and sociologist whose studies on illegitimacy made while a professor at the University of California will be published this summer. Dr. Vincent is now on the staff of the National Institute of Mental Health, Bethesda, Md.

He pleaded for studies on causes that go "beyond the conventional scapegoats of poverty, ignorance, broken homes, psychological disturbance and minority status."

Unwed mothers actually come from various economic, social, cultural and educational backgrounds, he asserted. White, unwed mothers, furnishing some 40 percent of the adoptable infants, are less censured because the demand for such babies exceeds the supply by an estimated ten to one.

A practicig gynecologist and marriage specialist queried whether men and women of the future will look back on this era as "the emotional dark ages?"

The most effective way society can combat infidelity is to promote better marriages, according to Dr. LeMon Clark of Fayetteville, Ark. The greatest single cause of infidelity is maladjustment of the sexual side of mariage in Dr. Clark's view. He

stressed that there is no excuse for sexual maladies in marriage since young people can be given enough sex education to avoid them.

Citing the 1,000 pregnancies that occurred among New York City high school students under 17 years of age in a single year, Dr. Mary Steichen Calderone, medical director, Planned Parenthood Federation of America, declared that the time has come for Protestants to insist on proper sex education and to arrive at a coherent and realistic stand on sexual mores and pre-marital behavior.

She applauded the National Council of Churches for its "courage" in a recently adopted pronouncement on responsible parenthood that sanctioned birth control under certain conditions. She asserted that Protestant hospital chaplins should insist that their non-Catholic patients have planned parenthood made available to them on the same basis as other medical services — and they should insist with equal fervor that Roman Catholic mothers should have rhythm clinics available to them in all tax-supported services.

"I am willing to accuse the Roman Catholic Church not only of blocking services to non-catholics," she said, "but of failing to insist that medical services include the only method available to Catholics. Let Protestant chaplains take leadership in protecting the interests of Catholics."

Why is it Americans don't seem to want to change restrictive laws on abortion? asked Dr. Alan F. Guttmacher, chief, department of obstetrics and gynecology, Mt, Sinai Hospital, New York.

"The people who make laws usually have money in their pockets," he said. "If you have $1,000 you can have an abortion done, but if you have only $5 to pay an abortionist, you can "get only a five-dollar job."

"I deplore this class privilege for survival." he said.

He stressed that all of the 50 different state laws on therapeutic abortion stem from the English abortion statute adopted back in 1803. They permit abortion only when the mother's life is in danger.

In a plea for pioneering research into the subject, he said that few facts are known regarding illegal abortion, not even the number. It is variously estimated at from 200,000 to 1,200,000 per year in the United States.

Other speakers at the five-day conference included: Dr. Wardell B. Pomeroy, director of field research, Institute for sex research, Indiana University, Bloomington, Ind.; Dr. Evelyn Hooker, research associate in Psychology, University of California, Los Anleles; and Mrs. Ruth Proskauer Smith, executive director, Human Betterment Association of America, Inc., New York.

Evening sessions featured audio-visual presentations on current church programs of sex education, marriage and premarriage counselling, family camping in related programs.

Co-directors of the conference were the Rev. William Genne, New York executive director, Family Life Department, National Council of Churches; and the Rev. Kenneth S. Wills, Toronto, Ont., Secretary of Christian Education, the Canadian Council of Churches.

The Woman's Page

I have on my desk the recently received report on receipts of material aid by Church World Service as a result of last year's World Community Day. As most of you know, this significant observance is sponsored annually by United Church Women, which in turn is a general department of the National Council of the Churches of Christ in America. Each year since the early war years, women of churches have gathered on the first Friday in November for study, action and worship that gives expression to our belief that the mission of the church and world affairs are interdependent and interlocking in their concern for people of other lands.

Last year, Church World Service reports a total of over 306,000 pounds of medical kits, sewing materials, nightgowns and layettes sent to them for distribution through the efforts of our united church women, surely a record to be proud of. Reports on World Community Day observance came from over 2,000 communities representing all 50 of our United States, and indicated a very real concern on the part of our women to learn, to pray, and to help in building a world at peace. Altogether 26,000 medical kits were assembled, together with bulk medical supplies, 26 bales of sewing materials, 121 bales of nightgowns and 40 bales of layettes, for use in Ethiopia, Nigeria, Chile and Burma.

This year, our World Community Day theme will center around "Education, Women and the Church," especially pertaining to problems being faced by our neighbors to the south. In considering this topic, we must face up to two very vital questions: Is freedom without knowledge possible in today's world? Is building a world at peace related to the critical educational needs of women and children in the developing countries? If your answer to the first is "No" and to the second is "Yes", then in November you will have the opportunity to assist in meeting these needs as part of your Christian concern.

The offering received from World Community Day observances on November 3, 1961, will be used to help train women in adult education, either in their own or other countries, so that these women may open new doors of learning for their own people. It will provide workers for newly established programs planned by churches in Brazil, Chile, and Peru. Of special concern are women who have not had any schooling, and the young women who left school at an early age. More education at all levels is a pressing need in the Americas.

Material aid from World Community Day 1961, will be in the form of school bags and basic school supplies, for distribution in Latin America. Some of you may wish to supply school bags individually, or work with a group, each member supplying a different item of school supplies. A school bag, 8 by 12 inches, with a flap and fastener, is the most useful kind, with a shoulder strap about three feet long attached at each side. Supplies in the bag should include the following: 6 pencils, 2 erasers, 1 box of crayons, 2 pads of paper, and 1 blunt pointed scissors.

Some groups may also wish to assist in making

simple school outfits for boys and girls to help a mother start her children in school. If so, any simple pattern for a child's dress or suit, size 5 to 8 years, may be used. The outfits should be made of new or used strong, firm material. Don't put hems in dresses or suits, in order that each mother, in partnership, moy finish the garment for her own child. There is a special need in the Caribbean area for boys' cotton top shirts and shorts.

Children's clothing, especially coats and sweaters, and piece goods for refugee families, may also be collected. Also there is a need for school supplies for areas lacking all basic educational tools.

Of course, the observance of World Community Day would be incomplete, unless, as witnessing church women, you also attended the special church service to seek guidance, to dedicate your gifts, and to re-dedicate yourselves personally to His service. World Community Day can only become a reality as it touches the lives of men, women and children, both here and abroad, in modern communities as well as in remote villages, who together make up the citienry of God's expanding kingdom.

— KATIE BLEES

Out of the past there comes this interesting comment on HEAVEN. It is reported that a medieval Monk once said that everyone who gets to heaven will be surprised by three things. First, he will be surprised to see many he did not expect to meet there. Second, he will be surprised that some are not there whom he expected to see. And third, he will be surprised that he himself is there.

From the Pastor's Desk

Last Sunday morning I facetiously made the remark that inasmuch as a preacher only works one day a week, since David Nelson was preaching Sunday, I was therefore having a week's vacation. After the service I was asked whether or not I was really on vacation. I assure you I am not, for I have been keeping busy with pastorial visitation, counseling, general administrative responsibilites. etc.

We ministers are frequently asked what we do with our time, and we do take quite a bit of ribbing about a "one day a week" job. I want to share with you in this column a quotation from the writings of Ben Morell:

'What does a minister do, my son? well his time is his own - which means that he is always on the job. The minister teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philospher and an entertainer; a salesman, a decorative piece for public functions, and he is supposed to be a scholar. He visits the sick, marries people, buries the dead, labours to console those who sorrow, and to admonish those who sin, and tries to stay sweet whei chided for not doing his duty. He plans programs, appoints committees when he can get them, spends considerable time in keeping people out of each other's hair; between times he prepares a sermon and preaches it on Sunday to those who don't happen to have any other engagement. Then on Monday he smiles when some jovial chap roars: 'What a job; One hour a week!"

ROBERT WARREN

Pen Portraits and Pictures

THE HOWLAND COMMUNITY NEWS, WARREN, OHIO, WHERE BOB TAYLOR IS THE MINISTER, HAS THE FOLLOWING IN ITS BULLETIN: "MICHAEL ATKINS APPROVED FOR INTERNATIONAL CHRISTIAN YOUTH EXCHANGE: TO GO TO NETHERLANDS. Howland Community Church will sponsor the International Christian Youth Exchange for the second time in 1961-62. A few weeks ago "Mike" Atkins stated that he wanted to apply for foreign study for the coming year. Through the cooperation of the United Christian Missionary Society, in Indianapolis, contact was made with I. C. Y. E. and his papers were forwarded. Mrs. Joseph Milner, of the society, was most cooperative in her recommendations of Mike. Approval came on Saturday. The Maurice Atkins family was also approved by I. C. Y. E. as a host family for the daughter of the family with which Mike will live during his year in the Netherlands. Maurice and Beulah have been most cooperative in extending the hospitality of their home for this purpose. Howland school has agreed to accept the foreign student during the school year. The family in the Netherlands with whom Mike will stay is that of M. F. K. van der Graaf of Eindhoven. The daughter's name is Marieke. This contact of our community with a family in Holland will benefit all deeply and we know that with Mike in Holland we will have a fine representative. The Official Board approved the program, theh Atkins family and Mike, at its meeting last week. The financing of the program will be carried out through the World-Outreach portion of the Unified Budget. In its recommendations last fall the Missions Committee allowed sufficient leeway in its budget for the program.

THE ANTIOCH COMMUNITY CHURCH, KANSAS CITY, MISSOURI, WHERE C.L. DUXBURY IS THE MINISTER, will be host to the Vacation Church School Institute which is conducted by Missouri Council of Churches.

THE COMMUNITY CENTER FOUNDATION WHERE PAUL SANDERS IS THE MINISTER AND DIRECTOR is a very unusual organization. In order that you shall know more about it, we print the following: "We sometimes wonder if our Fellowship realize their privilege in using the facilities of the Community Center Foundation. Many of you cannot afford to belong to a country club or own a home in the country and, yet you have at your disposal many of the advantages of each. The title and physical holding of the Foundation are controlled by a board of Directors whom you elect at the annual meeting. There are nine directors; three are elected each year. The program of the Foundation is carried on by the staff and the Associates; the latter form the active committees of the foundation. The income from the use of the facilities, the gift shop, classes, and other fees all go into the treasury. This, with the contributions received, enables the House By the Side of the Road to keep its door open to you. The grounds and buildings are always open for your use and enjoyment. You may come yourself or bring your friends. When there are groups using the facilities, we give them the courtesy of their own privacy. You may come and use the grounds for your relaxation and recreation. The chapel is always open for your private meditation. When the weather is nice, there are comfortable chairs on the hill overlooking the farm. Some friends enjoy using the lodge and its library when they are not in use by groups. Back of us is the vast forest preserve area which is easily accessible from our grounds. There you may explore the wild plant and animal life or hike on the trails. The Foundation farm offers many interests. There you will find all types of farm animals. (we ask that you inquire at the office before visiting the farm as there are many gates and doors there that must be kept closed so that the various animals do not wander.) There is also the Gift and Craft Shop with its many interests. There are several types of art classes in which you may be interested. If you wish to spend a few days here, there are accomodations you can arrange for. Sometimes you may wish to bring your lunch and spend the day. This can be arranged if you inquire at the office. As spring comes, the out of doors welcomes you, especially if you have been confined in the city all winter. Due to our limited staff, we cannot always show you all around the place but you are free to explore and, if you have questions, the staff will gladly help you. The Foundation has much to offer you — and its yours for the taking. It belongs to you as much as to anyone else. If you would like to share in its activities or work on one of the committees, there is always a place for you. We welcome you to your home in the country.

FROM THE NEWSLETTER OF THE LONGVIEW COMMUNITY CHURCH, LONGVIEW, WASHINGTON, WE TAKE THE FOLLOWING. We think it is an excellent takeoff for the many excuses we have heard concerning church absence.

"NO FOOTBALL GAMES FOR RECTOR. Word has just been received that the Rector of St. Vitus-in-the-Vale has announced that never again will he attend a football game. His parishioners have been left speechless by the decision. Sports experts, commenting on the statement, said the cleric had evidently absorbed some peculiar attitudes due to his association with certain types of church people during his many years in the ministry. The rector's reasons follow: 1. Everytime I went to a game somebody always asked for money. 2. Although I went to the games quite often, no one ever spoke to me. 3. I was a good fan but the coach never came to call on me. 4. The seats were too hard. 5. The field judge said the things I could not agree with. 6. I suspected that I was sitting with people who were hypocrites. They seemed more interested in beer and hot dogs than they were the game. 7. The band always played the same old tunes. 8. Since buying a book on football I stay home and read it. I consider myself just as good a football fan as those who attend. (copied from 'Trinity Tidings)"

RICHARD SMITH' THE MINISTER OF THE COMMUNITY CHURCH, ISLINGTON, MASSACHUSETTS, ASKED FOR HELP FROM THE CONGREGATION in considering five directions in which they should go. 1) A Research and Planning Committee to begin a careful appraisal of the work of the Church to seek out both weaknesses and strength, as well as possibilities and dreams. 2) A new pipe-organ by September 1st. 3) They want to call on every nonmember on their office listing this spring. 4) They want to plan for a finer youth program for the 105 junior and senior high school young people and the 35 unmarried young adults. The fifth project is to plan a more effective program of adult education.

FROM THE COMMUNITY CHURCH WINDOW OF THE EAST WILLISTON, NEW YORK CHURCH we read that the assistant to the minister, Alan H. Buttaro, is to be ordained into the Christian ministry on Sunday, May 28th. This service of ordination will take place in Alan's home church, Hancock Congregational Church, Lexington, Massachusetts.

THE HOWLAND COMMUNITY CHURCH, WARREN, OHIO, has established the "Harry C. McCombs Student Loan Fund" with the initial gift being given by the family of Harry C. McCombs. Mr. McCombs was an elder for life when he died in 1958 and had been a trustee and one of the oldest members of the Howland Community Church.

DR. HOWARD THURMAN WHO WAS BORN IN DAYTONA BEACH ON NOVEMBER 18, 1900 was the recent preacher at the TOURIST CHURCH in Daytona Beach where L.B. Moseley is the minister. Dr. Thurman has been Dean of the Chapel, Howard University, Washington, D.C.; Minister of "Fellowship of all peoples", San Francisco, California and is now Dean of Marsh Chapel, Boston University. Our Council has tried repeatedly to get Dr. Thurman at our annual meeting. We will continue until sometime we will succeed.

Dr. HOWARD SCHOMER, PRESIDENT OF THE CHICAGO THEOLOGICAL SEMINARY AND ASSOCIATE PROFESSOR OF CONTEMPORARY CHRISTIANITY was a recent preacher in the METROPOLITAN COMMUNITY CHURCH, Chicago, Illinois where Theodore Richardson is the minister.

THE FLORIDA FELLOWSHIP OF COMMUNITY CHURCHES will hold a State Youth Camp for people from the nineth grade up for five days beginning June 19th at the Baptist Assembly Grounds in Tampa.

AT THE CONFERENCE OF THE COUNCIL OF COMMUNITY CHURCHES

At Gunnison, Colorado, August 29 to Sept. 2

you will find

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See You at the Gunnison Conference

for information, write
The Council Office, or S. W. McHarg, Minister, The Community Church, Gunnison, Colorado

A Bible Page by Page

Ezekiel would never have been elected Man of the Year by the Junior Chamber of Commerce of Jerusalem, Judah, if there had been such an organization in his day. The man would have deserved such an honor, but being so far ahead of his time he was despised rather than appreciated. Appreciation for true accomplishments is something nurtured by the passing of years while "on the spot" recognition is, more often than not, the spontaneous response of a selfish ambition vicariously exhibited in someone elses' popularity. An individual who can strike a pose is more apt to win a poularity contest than one who actually makes a definite contribution to life. After long years Ezekial became popular, but he was never popular with his contemparies. The prophets of the Old Testament have followed this pattern. Because we look upon them as popular, we think that they were always men of distinction.Religion invaribly suffers from this unfocused image of biblical personalities. Without saying that present day men of distinction, whether in the area of religion or secular pursuits, will never reach the height of prophethood, we can say that there are prophets in our midst whom the world does not now recognize. Jesus was sympathetic to this thinking when he said life would be empty and verp transient. To him it was a good way for a man to lose his life.

Ezekiel did not conform to the standards of his day; he criticized the established religious practices of the highest clergy and frowned on the people in concrete physical techniques that insulted their faith in personal security (e.g. 3:22ff; 4: 4ff; 24:15ff); he irritated his contemporaries by his rash personal exhibitions. Like Amos, he talked of national calamity when the contemporary mind could think of nothing but personal satisfaction in a losing cause. To them their cause would never lose. To Ezekial it had already lost. Such a man could never be expected to be "Man of the Year." He saw things that others could not see. Weakness is always nurtured by the unwillingness of men to believe in the convictions of those who can see things that the ordinary person cannot see. Strength is nurtured by the willingness of men to believe that there is true value in convictions of men who have insights deeper than our own. Ezekiel is now a prophet. He belongs to a sacred story. He is a man of distinction, because he rallied to the vision of holiness with no thought of personal gain or loss.

Willard A. Page

National Council Receives Freedoms Foundation Award

For "pointing up the differences between Christianity and communism" the National Council of Churches last week received the George Washington Honor Medal of the Freedoms Foundation. Sharing the award was the American Broadcasting Company for the network program, "Christianity and Communism." The program, moderated by Quincy Howe, is produced in the series, "Pilgrimage," in cooperation with the Broadcasting and Film Commission of the National Council of Churches.

Accepting the award for the National Council, the Rev. Dr. Roy G. Ross, general secretary, declared in a special message: "It is particulary gratifying to know that the Council's efforts to contrast the errors of communism with the eternal truths of Christianity have received such an appreciative response."

"Ever since its founding," he said, "The National Council has affirmed and reaffirmed the unalterable opposition of the churches to communism, and their loyality to the freedoms that the churches themselves have helped establish and struggled to defend."

The award cited the radio program as "an outstanding achievement in helping to bring about a better understandiing of the American way of life."

The presentation to the National Council and several other organizations was made at ceremonies in the Board of Governors Room of the New York Stock Exchange by Dr. Kenneth D. Wells, president, the Admiral Felix B. Stump, USN, (Ret.), vice-chairman and chief executive officer of the Freedoms Foundation. They noted that the Foundation at Valley Forge has included the National Council of Churches in its annual "Roll Call of patriots who have by their words, acts and deeds accented constitutional fundamentals that this nation's noble purpose may be seen above the fog and confusion of our times." Officers of the Freedoms Foundation include former Presidents Dwight D. Eisenhower, honorary chairman, and Herbert Hoover, honorary president.

THE PEN OF THE PASTOR

"What is your opinion about tax-support for parochial schools?"

"What do you think about the House Unamerican Activities Committee?"

"What is this John Birch Society and what are they trying to do?"

"Did you hear William Mandel speak?"

"What's all this talk about a film called 'Operation Abolition'?"

These questions have all been asked of me during the past few weeks.

The matter they deal with are commonly referred to as "controversial" subjects. Whether or not we think them controversial we must surely agree they are vital issues. The Christian pulpit must never avoid vital issues. The Christian pulpit must never

remain silent simply because it is difficult to speak a wise word when so much is being said by so many who really know so little.

Will you pray for me this week as I prepare to speak this Sunday about vital issues confronting us and demanding our best thought?

As I think of facing up to "controversial,, or vital issues I am reminded of what my dear friend, Fred Doty, had to say to his people not long ago. Fred is the minister of the Woodland Hills Community Church in California and is known to many of you:

"Tyranny is present wherever one man infringes on another man's rights. It is obvious when some despot enslaves an entire nation. It is obvious, but tyranny nevertheless, when a junior high boy bullies a younger child; when a foreman pushes one of his workers around; when one man threatens another in any situation to get his way.

"The most sinister kind of tyranny is that which parades itself as virtue. Jesus cautioned us to be aware of the lion in sheep's clothing. We're all aware of the super patriot who is willing to trample those who don't share his enthusiasm, or his method of displaying enthusiasm. McCarthyism which began with the best intentions became a frightening monster.

"With each new day I become aware of a new kind of tyranny. It is the irresponsible remark made from no real information or from half information.

It is often mere repeating of what one has heard with a little personal touch added. It may be the slander of an individual or an organization. It starts out 'Have you heard that such a person is a poor risk or a fellow traveler?' and winds up after a few rounds 'Did you know he is an ardent communist?'

"This kind of irresponsible blabbering is a serious thing in our society. It costs millions of dollars for the FBI to run down thousands of irresponsible remarks by people who have no real information but who are hostile and vindictive in their rumor peddling. Of course, if anyone has real information, and some do, he should report it to the FBI.

"I suggest as Christians it is our moral obligation to do everything we can to stop this kind of tyranny: We can do some specific things:

(1) When someone labels a person or organization in a negative fashion we can ask for their source of information. Usually (in my experience) they do not have it.

(2) We can stop peddling half-truths and passing phrases like "I heard someone say" for it will soon be "so-and-so said for a fact".

(3) We keep informed by reading, attending meetings of community groups and by listening to the more responsible news analysts.

(4) We can be informed, prepared and dedicated to the rights of all men.

(5) We should recognize Communism for what it is - sinister, Godless, vicious force, dedicated to the destruction of our society. We must be careful, however, not to use communist-like methods to fight communism or we have already been duped."

- Rudy H. Thomas

COMPLETELY WITHDRAWN

The Dutch Reformed Church of Transvaal, one of two Dutch Reformed bodies of South Africa affiliated with the World Council of Churches, has voted withdrawal from the world body. This decision was made because the majority of synod members disapproved of the results of the consultation of race relations conducted in December at Johannesburg, South Africa, under the auspices of the World Council of Churches, Seven delegates from the World Council along with eighty delegates representing the eight member churches from South Africa participated in the conference. Twenty-four of them were negro.

At the time, ten representives of the Transvaal Church participated in drafting a statement condemning specific aspects of racial discrimination which was approved by 80 per cent of the delegates present. The consulation statement which was largely based on memoranda submitted by the Dutch Reformed delegations, was criticized later in religious and secular Afrikaans press as being too "Lib eral" and at variance with offical governmental policy.

Commenting on the withdrawal of the Transvaal Church, Dr. W.A. Visser't Hooft, General Secretary of the World Council of Churches, said, "We regret deeply that the Transvaal Dutch Reformed Church has decided to leave our fellowship but we do not regret the consultation in Johannesburg which has made a clear Christian witness about justice in race relations. And we will want to maintain fullest possible fellowship with all those in South Africa in member churches and other churches who are working for the realization of a truly ecumenical conception of the Church, and for a constructive, peaceful and just solution of the race problem".

The Transvaal Church, which also reaffirmed its "historical policy of differentiation" between races si the second Dutch Reformed body in the Union to withdraw from the World Council of Churches. The Dutch Reformed Church of Africa, one of the smaller groups severed its conection although an active minority in this church has constantly protested against racial exclusiveness of their denomination.

New Group to Raise Protestant Clergy Standards

Motivational research will soon be applied to the Protestant ministry by the newly organized Ministry Studies Board. Designed to cooperate with denominational agencies concerned with theological train ing, the board's headquarters will be on the campus of United Theological Seminary, Dayton, Ohio, of which Dr. Harry WeWire, Cowden professor of Christian education and psychology, has been elected its first executive director.

In addition to developing tests to determine the motivation of ministerial candidates, the board will also conduct training programs in the use of testing techniques, Dr. Milton Froyd announced. Chairman of the new board, he is dean of Colgate Rochester Divinity School.

"We also hope to develop a counseling service to aid candidates, as well as to assist seminaries in

YOUTH PAGE

Entrusted With the Message of Reconsiliation

One of the most inclusive gatherings of Christian young people ever planned for North America will take place at Ann Arbor, Michigan, August 16-23.

More than 2000 young people will participate in the North American Ecumenical youth Assembly on the campus of the University of Michigan. The assembly is a gathering of young Christian leaders from approximately forty different communions — predominantly Protestant and Orthodox—in Canada and the United States. It is one of a series of regional ecumenical conferences being held around the world. The European Ecumenical Youth Assembly in Lausanne, Switzerland, last August was the first.

They will come together to discuss what it means to be "Entrusted with the message of Reconciliation" in "this place and this moment in history." The assembly is being held for the purpose of study and encounter. No legislative sessions of any kind are being planned.

Sponsors of the event are the youth departments of the World Council of Churches and of the World Council of Christian Education, the Committee on Young People's Work of the Canadian Council of Churches, and the United Christian Youth Movement of the National Council of Churches of Christ in the U.S.A.

Fifteen national denominational youth groups will meet simultaneously. In this unique feature of the assembly, the denominational groups will hold their annual planning sessions in the afternoons and participate in the morning and evening sessions of the assembly.

About 200 of the young people will be from overseas—Europe, Africa, Asia and South America. The majority of the North American young people will be offical delegates from their own youth organizations. Observers will be present from groups "Who wish to share in the assembly but for one reason or another cannot send formal delegations."

A selected number of state Christian youth council leaders, and representives of church related agencies will be present. Such organizations as the International Society of Christian Endeavor, Boy Scouts of America, Girl Scouts of U.S.A., Campfire Girls, the YMCA and YWCA organizations in Canada and the U.S., and the ministry to Armed Forces Personnel will be represented.

The program is built around the theme "Entrusted with the Message of Reconciliation" (II Corinthians 5 and 6). The three sub-themes are "The World We Live In," "The Gospel We Live Under." and "The Mission of the Church."

Services of worship and intercession will be led daily by distinguished Christians from around the world. Dr. George Johnston, Principal of the United Theological College, McGill University, Montreal, Canada, will be the daily Bible study leader. Following his presentation of the scripture on which the theme is based, each morning the young people will form small groups to discuss the nature of their faith and its implications for life.

Delegates not attending national denominational meetings in the afternoon will share in a special consultation on the work of the Christian church. Evening sessions include major addresses on the Gospel and Mission. U Kyaw Than, Burmese Christian who is associate general secretary of the East Asia Christian conference, is one of the major speakers.

A special feature of the assembly will be original dramatic productions, especially commissioned to raise provocative questions relevant to the gathering. These will be presented under the direction of Mr. Robert Seaver, Union Theological Seminary, New York, New York.

The Rev. John Wood, New York, organizing secretary for the North American Ecumenical Youth Assembly, says that the young people who come "Will share the common conviction that Jesus Christ is Divine Lord and Saviour of mankind."

Beyond this there is no assumption that they will be able to agree on all the great issues confronting the assembly," he says.

They will, however, seek to "understand each other's insights" as they themselves seek "to speak the truth in love" and in confidence that "the Holy Spirit can lead us to a deeper understanding of Gods' will for His people in this place and at this time."

—New Group (cont. from page 13)

identifying, selecting and evaluating candidates for the ministry," he declared.

The American Association of Theological Schools and the Department of the Ministry of the National Council of Churches cooperated in setting up the board as an independent organization. Its three-year program will be financed by a $120,000 grant from the Lilly Endowment, Inc.

My Community Church Experience

"The Church's ONE foundation is Jesus Christ her Lord." Unfortunately all too few Christians make this principle the basis of their fellowship. This is vividly illustrated by our recent religious statistics which set the number of non-Catholic, Christian religious denominations and sects at more than two hundred-fifty.

As I leave Fair Lawn in September to enter college, one of the things which I miss most is my church home. For eight years I have been part of a church which is relatively unique in its makeup. Within our church membership we have people from over forty different religious groups. Working on the belief that its ONE foundation is Jesus Christ her Lord, the Church in Radburn has grown in both size and outreach since its first service of worship over thirty-one years ago. In those years this church has prospered because its members have found a great unity in their diversified personal beliefs. Though

the creeds, if any, to which they subscribe varied, those in our church family have strengthened their conviction that it is not only possible, but preferable to worship and work together in the name of Christ, despite differences in doctrine or biblical interpretation. Instead of this sort of doctrinal conformity, we seek a unity of spirit in Christ.

Our church is frequently referred to as a "Community" church. Ideally, a Community church serves the entire community. It grows out of the life and needs of that community. However, the term "Community" as applied to a church does not mean just a given physical area. A Community church should be a spiritual community made up by its members. By giving mutual respect for their differences rather than set agreement in a common creed, we ask only that our members believe in Jesus as their Lord and Saviour and desire to serve Him. We in the Community church movement seek to help one another find "The Way," which we recognize to be through Jesus who said, "I am the way, the truth, and the life." Though we make this journey together, our routes are many. Perhaps the most valuable part of this experience is the enrichment of purpose and meaning which we gain when we share our ideas and beliefs along our way. We truly seek to make ours, the conviction which John Oxenham has expressed: "Not what I do believe, but whom! For Christ is more than all creeds... "

In our existence as a Community church it is difficult not to become complacent and isolate ourselves in our fellowship. We see more and more the logic of such comprehensiveness of fellowship. It is however, this very logic which places upon us the great responsibility to continue to break through the barriers of Sectarianism in search of the Ecumenical church. In addition, we as individuals must work endlessly at the task of putting our personal beliefs together into a working faith, for no one here is going to tell us what to believe, and we must never think we have reached our goal, for only when we continuously seek the truth, can we continue our spiritual growth, which is the very basis of life.

Yes, I will miss the Church in Radburn and I am proud to be a part of it.

Moreover, though, I am humbled by such a privilege when I realize the responsibility which membership in this fellowship places upon me. I must try, with you, to make ours a truly free church, for only when it is really free will we become inclusive rather than exclusive. This freedom will not come with compulsion or control, which would defeat its orginal purpose anyway. It will come, eventually, as an outgrowth of the needs and aspirations of the local, national, and Ecumenical Church.

The Community church's influence on my life and thought has led me to this very basic conviction about religion, which is, in the words of Quintin Hogg.

"I do not care a rush what denomination you belong to. I do not care very much what special creed you profess, but I do care beyond all expression that the result of that creed in your daily life should be to make you a power for good amongst your fellow men. We hear much talk about creeds, professions of faith, and the like; but I want you to remember that when God started to write a creed for us, He did it, not in words that might change their meaning, but He set before us a Life, as though to teach us that whereas theology was a science which could be argued about, religion was a life and could only be lived."

(A talk delivered by Alison McConnell taken from The Beacon, Fair Lawn, N. J.)

INTERCOM

The first comprehensive listing of work opportunities for youth and adults at home and overseas, including a description of the U.S. Peace Corps, was released today by the Commission on World Mission of the National Student Christian Federation.

Designed to meet the thousands of requests for information on areas of employment, **Careers in World Affairs** provides a comprehensive listing of job opportunities in government, international agencies, business education, and Protestant, Catholic and Jewish agencies, for both expert and the inexperienced.

In an introductory statement, R. Sargeant Shriver, Director of the Peace Corps, says that the booklet "points to thousands of opportunities for Americans of all ages to devote their energies and many kinds of skills ... to the same public objectives to which the Peace Corps is dedicated."

The directory was prepared jointly by the Commission on World Mission and the World Affairs Center, as a special issue of INTERCOM, and information service which reports on all forms of citizen education and activity in world affairs.

"This directory is designed," according to the Rev. Douglas Cook, "to meet the increasing demand for information on job opportunities that pour into the personnel offices of the denominations and voluntary agencies."

Mr. Cook, director of the Commission on World Mission of the NSCF, explained that "the wide interest and publicity given to the Peace Corps has increased the need for this factual information."

The Federation is the nation's largest Protestant student organization and a related unit of the National Council of Churches.

"This new guide is particulary useful to the churches," Mr. Cook said. "Thousands of laymen are serving with secular organizations overseas as a means of Christian witness and service, so it is proper that we should be involved in the development and distribution of this listing."

He explained that the guide is intended for college and university workers, guidance and placement officers, pastors of churches, men's work leaders , youth leaders, personnel officers, and others who counsel young people about fields of work.

Careers in World Affairs describes more than 40 U.S. Government and international agencies hiring for work related to world affairs, the Peace Corps, church and religious agencies. In addition 39 voluntary organizations are listed individually with their specific personnel needs.

The Commission on World Mission of NSCF interprets for students the missionary task of the church in the world, and enlists personnel to serve in its missions. Copies of **Careers in World Affairs** are

available at 75 cents from the Commission on World Mission, P.O. Box 236, New York 25, N.Y. Bulk rates are available.

The Influence of the Church on My Life . . .

As I look back over the years I have spent growing up in this church. I find it has played a very important role in my life.

The first influence of the church on my life began in Sunday School. I always enjoyed going to Sunday School and learning about the history of the church and the teachings of Jesus. But what did they have to do with me? What was the purpose of my learning about them? These were the questions always present in my mind.

The answers to these questions began to unfold when I started to go to Fireside meetings. Besides having fun going to roller skating parties. and meeting with young people from other Community Churches, we had discussions about the problems which we were facing and how the Christian youth might solve them and what the Bible said about these questions.

Another important experience which the church provided for me and other members of the Fireside was the chance to go to the Community Church Conference in Northfield, Mass. Here we spent four days with young people from the Community Churches all over the United States. Here we enjoyed the friendliness of Christian fellowship which was prevalent throughout the Conference and received a greater insight into the ways of Christian living and spiritual growth. The one thing which stands out in my mind which took place at the Conference was the evening vesper service Every evening at sundown all of us young people would gather and form a long line. Then we would walk arm in arm to the top of the hill singing hymns, and join the adults for the vesper service. Here we would sing hymns, have prayer, and watch quietly as the sun went down behind the mountains in the distance. As I left the first vesper service I no longer had any doubts that there was a God, for deep inside me there was a feeling af reverence and that God was right beside me. When I left this Conference the question of the relationship between the Bible stories I learned in Sunday School and my life was more fully answered.

Upon returning home from the Conference, I found that I had developed an interest in Christian education. That fall when I entered Paterson State College, our English professor asked us to write on a piece of paper our interests, so among my others, I put Christian education. Nothing was said of this until term paper writing time, then each member of the class was scheduled to see the professor for fifteen minute conference to decide the topic. When I went to see him, he took out the paper on which I had written my interests and asked me about Christian education. I mentioned that I was a Sunday School teacher and before I could say much more, he started telling me about his work in a mission school for the American Indian. For the rest of my conference time I sat there fascinated with his story. So instead of me discussing with him my interests he discussed with me his interest, and I ended up with a topic of his choice called "The Education of American Indian". I was never sorry, because for the first time I wrote a term paper on a subject which was completely new to me, but by the time I finished my research, I had developed a great interest in this wrok and that I would like to make this part of my career. Just when or where this interest, or you might call it an ambition of mine, will be fulfilled remains to be seen.

So as you can see, the church has had a great influence on my life. It has taught me what it means to be a Christian and it has shown me how to live a Christian life.

It has also given me a chance to develop my interest in education by enabling me to be a Sunday School teacher. In working with these children I have been able to see the pleasure and satisfaction which comes from teaching. This has made me realize that I want to make teaching my career. I only hope that I can instill in the children I teach some of the Christian ideals which this church has taught me.

(A talk delivered by Mary Lou Mihm, Paterson State College and copied from the Beacon, Fair Lawn. New Jersey)